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Review Article

STUDY ON *CHATUSHKAS* OF *CHARAKA SAMHITA* W. S. R. TO *BHESHAJA CHATUSHKA* AND ITS CLINICAL IMPORTANCE

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ABSTRACT

Charak Samhita is an ancient Indian text that forms a cornerstone of Ayurvedic medicine. It is one among the *Brihattrayee*. Charak Samhita is a comprehensive that covers all eight branches *(Ashtanga)* of Ayurveda. The text is divided into eight major sections known as *Sthanas: Sutra Sthana, Vimanasthana, Sharira Sthana, Nidan Sthana, Indriya Sthana, Chikitsa Sthana, Kalpa Sthana, and Siddhi Sthana*. The *Sutra Sthana* is the very first section which deals with the fundamental principles of Ayurveda. It provides essential guidelines on preventive healthcare, diagnosis, and treatment strategies. It consists of 30 chapters, which are further categorized into seven *Chatushka* having groups of four chapters each. The final two chapters of the *Sutra Sthana* are known as *Sangraha Dwaya*. The seven *Chatushkas* are namely *Bhesaja Chatushka, Swastha Chatushka, Nirdesha Chatushka, Kalpana Chatushka, Roga Chatushka*, *Yojana Chatushka, Anna Pana Chatushka*, etc. Among these, the *Bhesaja Chatushka* plays a crucial role in disease management. It mainly focuses on *Roga, Rogi, Bhaishjya* and *Dravya*, forming the foundation of Ayurvedic therapeutic applications. This study aims to explore the concept of *Chatushkas* in the *Charak Samhita*, with a special emphasis on the *Bhesaja Chatushka* and its clinical significance. The findings promote the integration of Ayurveda into mainstream healthcare and support the development of more effective and holistic treatment strategies.

INTRODUCTION

Ayurveda is the ancient Indian system of medicine that focuses on holistic health and well-being, emphasizing the importance of balance in the body and mind. The word “Ayurveda” means “the science of life.” It takes a natural approach to all aspects of health and wellness. According to Atreya Sampradaya, the knowledge of Ayurveda was first revealed by the divine to sages that is Lord Brahma (the creator of the universe) imparted this knowledge to Daksha Prajapati, who later passed it on to the Ashwini Kumaras, the divine physicians. The Ashwini Kumaras, in turn, taught Ayurveda to Lord Indra.

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Indra then passed this wisdom to Punarvasu Atreya. Atreya Punarvasu shared this knowledge with his disciples: *Agnivesha, Jatukarna, Bhela, Parashara*, and *Ksharapani*. Each disciple wrote treatises on Ayurveda. Among them, *Agnivesha* composed the *Agnivesha Tantra*, which was later redacted by Charaka and became known as the *Charaka Samhita*. The *Charaka Samhita,* a foundational text of Ayurveda, is a comprehensive treatise that encompasses the principles of health, disease, and treatment. It is divided into eight sections, or *Sthanas: Sutra Sthana, Nidana Sthana, Vimana Sthana, Sharira Sthana, Indriya Sthana, Chikitsa Sthana, Kalpa Sthana, Siddhi Sthana.*

The *Sutra Sthana* is the most important section, dealing with the fundamental principles of Ayurveda. It holds a position of significance akin to the head in the human body. This section lays the foundation for the entire *Samhita* by introducing essential concepts and guidelines. The word *"Sutra"* means a concise sentence which has deep meaning. *Sutras* serve as condensed carriers of vital principles, articulated in precise

technical terms. As such, the *Sutra Sthana* serves as a guiding framework not only for practitioners but also for teachers and scholars of Ayurveda.

The *Sutra Sthana* consists of 30 chapters, grouped each into 8 contexts. The first 7 are referred to as *Chatushka* (groups of four chapters), and the final group, consisting of two chapters, is known as *Sangraha*. The *Sutrasthana (Shlokasthana)* has acquainted the important position of Head for the *Samhita*. In this verse the *Chatuskas* are denoted as *Mahartha. Chatuskas* are the heart of the text which provide the nourishment to rest of *Samhita*. The *Chatushka* methodology is a way of storing knowledge in the form of four chapters that are related to a common theme. The word *Chatushka* means "which is comprised of 4 parts". These seven *Chatushkas* form the core of the *Charaka Samhita* and provide a comprehensive understanding of the principles and practices of Ayurveda.

These *Sutras* not only encapsulate timeless principles of medicine but also reflect the philosophical and spiritual depth of Ayurveda. One of the most revered *Sutras* defines health as a balanced state of *Doshas (Vata, Pitta,* and *Kapha),* digestive fire *(Agni),* tissues *(Dhatus),* and waste products *(Malas),* along with a blissful harmony of the mind, senses, and soul. Such definitions highlight the Ayurvedic emphasis on holistic well-being rather than the mere absence of disease. Key *Sutras* such as the *Tridosha* theory, the Three pillars of Life *(Ahara, Nidra,* and *Brahmacharya),* and the significance of *Dinacharya* (daily regimen) and *Ritucharya* (seasonal regimen) offer deep insights into maintaining physical and mental balance. The *Charaka Samhita* also elevates food to the status of medicine, declaring it as the primary source of life and vitality.

This research aims to explore and analyze these foundational *Sutras* to understand their relevance, applications, and transformative potential in the context of modern health and lifestyle practices. By revisiting these ancient principles, we seek to bridge traditional wisdom with contemporary wellness.

MATERIAL

This is a review article or literary study and the main source of the article is the *Charak Samhita* and its commentaries which are available.

Review Method

Literary review methods were followed throughout the study, mainly focused on the *Charak Samhita* and its commentaries, and articles related to the *Chatushka* methodology.

Review and Literature

Ayurveda is a health science dealing with its fundamental principles. *Chatushka* methodology in Charak Samhita is a unique and essential concept in Ayurveda.[1] It helps in understanding various aspects of health and disease treatment. As everybody believes that the original and primary source of all present knowledge is hidden in Vedic literature and *Chatuska* is no exclusion for this. This division of four is seen partly in the *Vaidika kala.* In *Chandakyopanishad*, *Brahma* is called as *Chatuspada*. In *Mandukyopanishad*, वैश्वानर, तैजस, प्राज्ञ, and तुरिय are called as four *Padas* of Brahma. In *Panini Kruta "Ashtadhyayi",* the well-known text of Sanskrit Grammar which is written by Panini is of 8 *Adhyayas* each consisting of four *Pada*. Also, the *Vedas* are 4 in number, namely, *Rugveda, Yajurveda*, *Atharvaveda*, *Samaveda*. Each *Veda* consisting of 4 parts.

Name of *Chatushka*	Chapters
Aushada chatushka	*Deerghanviteeya Adhyaya, Apamarga Tanduliya Adhyaya, Aragvadhiya Adhyaya, Shadvirechana Shatashritiya Adhyaya*
Swastha chatushka	*Matrasiteeya Adhyaya, Tashyasiteeya Adhyaya, Navegandharaniya Adhyaya, Indryopakramaniya Adhyaya*
Nirdesha chatushka	*Khuddakachatuspada Adhyaya, Mahachatuspada Adhyaya, Tistraisaniya Adhyaya, Vatakalakaliya Adhyaya*
Kalpana chatushka	*Sneha Adhyaya, Sweda Adhyaya, Upakalpaniya Adhyaya, Chikitsapravrittiya Adhyaya*
Roga chatushka	*Kiyantahshiraseeya Adhyaya, Trisothiya Adhyaya, Astodariya Adhyaya, Maharoga Adhyaya*
Yojana chatushka	*Astauninditiya Adhyaya, Langhanabrimhaniya Adhyaya, Santarpaniya Adhyaya, Vidhisonitiya Adhyaya*
Anna pana chatushka	*Yajjahpurushiya Adhyaya, Atreyabhadrakapyiya Adhyaya, Annapanavidhi Adhyaya, Vividhashitapitiya Adhyaya*

***Bheshaja Chatushka* contains 4 *Adhyayas*[2]**

Deergajivitiyam Adhyaya, Apamarga Tanduliya Adhyaya, Aragvadhiya Adhyaya, Shadvirechana Adhyayam.

Deerghajeevitya Adhyaya- *Adhyaya* starts from *Ayurved Avtarana*.[3] At the foothills of the Himalayas, many sages like Angira, Jamadagni, etc., were gathered together to find a way to eliminate diseases which trouble human beings and sages also. *Hetu, Linga*, and *Aushadhi* are the *Trisutra* of Ayurveda and are useful for both *Swastha* and *Atura*[4] *Samanya, Vishesh, Guna, Dravya, Karma,* and *Samvaaya* are the *Karma* for *Karya*, i.e., *Dhatu samya*.[5] *Paribhasha* of Ayurveda is explained here. Science that gives knowledge of *Hita* and *Ahita* and four types of *Ayu* i.e. *Hitayu, Ahitayu, Sukhayu* and *Dukhayu* also stating *Mana* i.e. *Pramana* of *Ayu* is called Ayurveda.[6] Combination of *Sharir*, *Indriya, Satva* and *Atma* is called as *Ayu; Dhari, Jeevita*, *Hitayu* and *Anubandha* are *Paryaya* of *Ayu*.[7] *Satva*, *Atma, Sharir,* are *Tridanda* and *Adhikaran* of *Shastra*, i.e. *Vishaya* of *Chikitsa*.[8] *Mithya yoga, Atiyoga* and *Ayoga* of *Kala, Buddhi*, and *Indriyaarth* are *Trividha karana* of *Roga.*[9] *Sharir* and *Mana* are *Ashraya* for *Roga*.[10] *Vata, Pitta, Kapha* are *Sharirik dosha* while *Satva, Raja, Tama* are *Manasik dosha* which produce *Sharirik* and *Manasik roga* respectively. *Tridosha*, its *Guna* and *Prashamana hetu* are also explained in this *Adhyaya*.[11] That which is experienced is referred to as a *Rasa*. It is of six types- *Swadu, Amla, Lavan, Katu, Tikta*, and *Kashaya*.[12] The classification of substances includes 12 *Dravya*, 16 *Mulini*, 19 *Falini*, and 4 *Maha sneha. Pancha lavan, Ashta mutra, Ashta dugdha,* and 6 *Shodhak vruksha* are also explained here.[13] The importance of good medicine and a skilled physician is highlighted in this *Adhyaya*.[14] Following the *Deerghajeevitiya Adhyaya*, the *Apamarga Tanduliya Adhyaya* explains the collection of substances used in *Panchakarma* therapy *(Panchakarmarth dravya sangrah).*[15] Different varieties of *Yavagu* prepared with various medicines used in treatment are explained, totalling 28 types.[16] After the *Apamarga Tanduliya Adhyaya*, the *Aaragwadheeya Adhyaya* is described.[17] In this section, *Rog nashak churna padarthas* (disease-destroying powders) for external application are also explained.

Shadvirechana Shata Shreeteeya Adhyaya

After the *Aragvadheeya Adhyaya, Shadvirechana Shata Shreetiya Adhyaya* is explained, in this *Adhyaya* 600 *Vamana* and *Virechana Yoga, Pancha Kashaya, Panchavidha Kasaya Kalpana*, and 50 *Mahakashay* are explained.[18] 6 *Virechana Ashraya* are *Ksheer, Mula, Twaka, Patra, Pushpa,* and *Phala*.[19] *Panchavidha Kashaya Kalpana* are *Swaras, Kalka, Shrut, Sheeta*, and *Phanta*.[20] 50 *Mahakashaya* are explained in this *Adhyaya* for *Rog nashana*.[21]

DISCUSSION

Ayurveda is the science of life. It is the Holistic system of medicine with a focus on the maintaining and restoring the balance in the body mind and spirit. Charak Samita is a foundational text in Ayurveda, an ancient Indian system of medicine, that covers different topics like basic principles of Ayurveda, preventive measures for disease, methods of examination, diagnosis and treatment. *Charak Samhita* authored by sage Agnivesha and redacted by the sage Charka and renamed as a *Charak Samhita. Charak Samhita* deals with 8 *Sthanas* totally 120 chapters, 8 *Sthanas* are,

1. *Sutrasthana* (General principle)– 30 chapters deal with general basic principles, philosophy and prevention through the healthy living. It is divided Into *Sapta Chatushka* making it 28 with 2 concluding chapters.
2. *Nidan Sthana* (Pathology)– 8 chapters on causes of disease.
3. *Viman Sthana* (Specific determination)– 8 chapters containing training of a physician, ethics of medical practice, pathology and explain *Rasa* and role of diet in maintaining health and curing disease.
4. *Sharira Sthana* (Anatomy)– 8 chapters describe the embryology and anatomy of human body, *Lok Purush Samya* and concept of *Moksha*.
5. *Indriya Sthana*– 12 chapters deal with *Arishta Lakshan* of diseases, *Dootadhikar* sensory organ-based prognosis.
6. *Chikitsa Sthana* (Therapeutics)– 13 chapters deal with medicine and treatment of 7 diseases.
7. *Kalpa Sthana* (Pharmaceutics)– 12 chapters describe pharmacy, preparation, dosage of medicine and different formulations.
8. *Siddhi Sthana*– 12 chapter describe about *Panchakarma*, treatment of *Vyapad*. 17 chapters of *Chikitsa Sthana*, 12 chapters *Kalpa Sthana* and 12 chapters of *Siddhi Sthana* were added later by *Drudhabala*.

Beginning with *Sutra Sthana* which deals with the fundamentals and basic principles of Ayurveda. The *Sutra Sthana* deserves the same place as the head deserves in a human body. This section describes the basic principles laying the foundation for whole *Charaka Samhita*. *Sutra* means binding suggesting that it is a chain of important principles in the concise form. Besides this, the section also establishes various technical terms that are used in the various sections of the *Samhita* helping in providing the best to not just Ayurveda practitioners, but also to the teachers, researchers and scholars. *Bheshaja Chatushka* is also known as *Aoushad Chatushka* which deals with various medicines to be used in various forms, externally or

internally. First *Adhyaya* of *Bheshaja Chatushka* i.e. *Dheerghajeeviteeya Adhyaya* starts from knowledge of Ayurveda. It's the story of how the knowledge of Ayurveda was passed down, starting with the lord Brahma and ending with the human practices of Ayurveda. When diseases began to affect human life, they disrupted essential practices such as *Tapa, Upavasa, Adhyayana, Vrata, Brahmacharya,* and ultimately reduced the lifespan of mankind. Out of compassion for living beings, sages gathered in an auspicious region near the Himalayas. Among them, Sage Bharadvaja was chosen to receive the knowledge of Ayurveda directly from Lord Indra. To become a successful physician, known as *Pranabhisara vaidya*, one must possess complete knowledge of *Aushadha* or medicines. Without this understanding, medicines can become harmful like poison, weapons, fire, or lightning. Improper use of unknown medicine may render a patient unconscious or cause death like poison; some may harm vital points like a weapon, cause skin eruptions like fire, or act lethally like Indra's thunderbolt. Good medicine, on the other hand, preserves health and cures disease. Hence, the *Bheshaja Chatushka* is placed at the beginning of the *Sutrasthana* in the *Charaka Samhita*. Sage Bharadvaja learned the *Trisutra* principles of Ayurveda- *Hetu Sutra, Linga Sutra,* and *Aushadha Sutra*- from Indra. These are beneficial for both the healthy *(Swastha)* and the ill *(Atura).* Hetu refers to identifying the root cause of a disease, *Linga* includes the signs and symptoms observed in a patient aiding diagnosis, and *Aushadha* refers to the treatments and therapeutic approaches to restore balance and promote healing. In addition, the *Shatpadartha- samanya, Vishesha, guna, Dravya, Karma,* and *samavaya*- are defined based on their practical application in Ayurveda. *Samanya* and *Vishesha* are fundamental to treatment. Thus, the *Shatpadarthas* serve as *Karana* for *Dhatu Samya* and are central to achieving the *Karya* or purpose of Ayurveda. *Sattva*, *Atman*, and *Sharira* are considered the three pillars of life and key subjects of treatment in Ayurveda. In a *Dravya*, its *Guna* and *Karma* exist in an inseparable relationship known as *Samavayi sambandha*. Therefore, treatment relies heavily on the proper use of *Dravyas*, necessitating knowledge of *Shatpadartha*. *Hetu* plays a primary role in Ayurvedic treatment, explaining how *Mithyayoga, Atiyoga*, and *Hinayoga* of *Kala, Buddhi,* and *Indriyaratha* lead to disease. *Vata*, *Pitta*, and *Kapha* are *Sharirika doshas*, while *Rajas* and *Tamas* are *Manasika doshas*, causing physical and mental diseases respectively. For *Sharirika roga,* both *Yuktivyapashraya* and *Daivavyapashraya* therapies are effective. Mental disorders or *Manasika roga* can be managed through *Jnana, Vijnana, Smriti, Dhairya*, and *Samadhi*. *Yuktivyapashraya chikitsa* involves *Shamana* and *Shodhana* treatments. Understanding the *Gunas* of the three doshas is crucial for therapy. By applying opposite qualities, *Doshas* can be pacified. Likewise, the concepts of *Vriddhi* and *Kshaya* of bodily tissues relate directly to *Vishesha* and *Samanya* principles.

Rasa and function of _Rasa_

S.No	***Rasa* (Taste)**	***Vata***	***Pitta***	***Kapha***
1	*Madhura* (Sweet)	*Shamana*	*Shamana*	*Kopana*
2	*Amla* (Sour)	*Kopana*	*Shamana*	*Kopana*
3	*Lavana* (Salty)	*Kopana*	*Shamana*	*Kopana*
4	*Katu* (Pungent)	*Shamana*	*Kopana*	*Shamana*
5	*Tikta* (Bitter)	*Shamana*	*Shamana*	*Shamana*
6	*Kashaya* (Astringent)	*Shamana*	*Shamana*	*Kopana*

***Dravya Bheda*/classification**

1	*Dosha Prashamana*	*E.g Amlaki*
2	*Dhatu Pradushaka*	*E.g Yavaka, Mandaka, Visha*
3	*Swasthahitakara*	*E.g. Raktashali, Mudga, Amlaki, Dugdha, Ghruta*

One more *Dravya bheda* is *Jangama*, *Audbhida* and *Parthiva*. *Chikitsaartha prayojya anga* of *Aoudbhida gana* are the *Moola, Twaka, Niryasa, Nala swaras, Pallava, Kshara dugdha* for *Phala, Pushpa, Bhasma, Tail, Patra, Shrunga*, *Kanda, Praroha, Kantaka*, 16 *Moolini dravya* 19 *Phalini dravya* used in *Panchakarma* are explained here.

Moolini* and *Phalini dravyas

S.no	***Panchkarma***	***Moolini dravya***
1	*Vamana*	1. *Haimavati* 2. *Bimbi* 3. *Shankhapushpi*
2	*Virechana*	1. *Hastidanti* 2. *Saptala* 3. *Pratyakshreni* 4. *Gavakshi* 5. *Ajagandha* 6. *Dravanti* 7. *Ksheerini* 8. *Vishanika*
3	*Shirovirechana*	1. *Shwetanama* 2. *Jyotishmati*

S. no	***Panchkarma***	***Phalini Dravyas***
1	*Vamana* and *Asthapana basti*	1. *Trapusha* 2. *Madanphala* 3. *Dhamargava* 4. *Ikshvaku* 5. *Jeemuta* 6. *Krutvedana* 7. *Kutaja*
2	*Nasya/Shirovirchana*	1. *Apamarga*
3	*Virechana*	1. *Shankini* 2. *Vidanga* 3. *Yashtimadhu* 4. *Prakreeya* 5. *Udakeerya* 6. *Abhaya* 7. *Antah Kotar pushpin* 8. *Kampillaka* 9. *Aragwadha*

Ghruta, tail, Vasa and *Majja* are the *Chaturvidha Sneha*. *Ghruta* the is a *Pitta-anilhara*. *Hita* for *Rasa, Shukra*, and *Oja nirvapaka, Mrudukara* and *Swaravarnaprasadaka*. *Taila* is *Vatahara balvardhaka, Twachya ushna sthirakara*, *Yoni Vishodhaka*. *Vasa* is used in *Viddha, Bhagna, Anahat, Bhrasht Yoni karna* and *Shiroruja*, it does the *Pourusha*, *Upachyaya, Snigdha* and useful for the person who will do excessive exercise. *Majja* increases *Bala Shukra, Rasa*, *Shleshma, Meda* especially it gives *Bala* to *Asthi* and does *Snehana* of *Sharir*.

5 types of *Lavana*

Lavana	***Guna* (Properties)**	***Karma* (Actions)**	**Indications**
Saindhava Lavana *Samudra Lavana* *Audbhida Lavana* *Vida Lavana* *Sauvarcala Lavana*	*Laghu, Snigdha* *Tikshna, Sukshma* *Ushna* *Ruksha*	*Rochana* *Dipana* *Pacana* *Chakṣuṣya* *Bhedana, Vatanulomaka* *Hṛdayagandhaka, Rochaka* (improves taste)	*Ajeerna* *Anaha* *Vatika Gulma* *Shoola* *Udara roga*

Ashta mutra

Ashta mutra	***Guna***	***Karma***	**Indications**
Avimutra	*Teekshna*	*Utsadana*	*Anaha*
Ajamutra	*Snigdha*	*Aalepana*	*Udara*
Gomut	*Katu*	*Asthapana basti*	*Arsha*
Mahisha mutra	*Katu*	*Virechana*	*Gulma*
Hasti Mutra	*lavana*	*Swedana*	*Kushta*
Haya mutra		*Agnideepaka*	*Kilasa*
Khara Mutra		*Vishaghna*	*Pandu*
		Krimighna	

Ashta Dugdha

Ashta dugdha	***Guna***	***Karma***	**Indications**
Aviksheera	*Madhura*	*Preenana*	*Shwasa*
Ajaksheera	*Sheeta*	*Brumhana*	*Kasa*
Goksheera	*snigdha*	*Vrushya*	*Pandu*
Mahishaksheera		*Medhya*	*Amlapitta*
Ushtraksheera		*Balakshya*	*Shosha*
Nagiksheera		*Jeevaniya*	*Gulma*
Vadavaya ksheera		*stanyakara*	*Jwara*
Stree ksheera			*Yoniroga*

Shodhana vruksha

S.no	***Six Shodhana vruksha***	***Panchkarma***
1	*Snuhi*	*Virechana*
2	*Arka*	*Vamana* and *Virechana*
3	*Ashmantaka*	*Vamana*
4	*Pooteeka*	*Virechana*
5	*Krushnagandha*	*Virechana*
6	*Tilvaka*	*Virechana*

The physician should treat by considering *Dosha* and *Kala*. Complete knowledge of *Aushadhi* is required to treat disease otherwise it gives adverse effects. *Teekshna Visha* by the proper *Samyoga* can become good medicine and a good medicine by the improper combination can become *Teekshna visha* like harmful. So *Aushadi* which brings the *Arogya* is the *Shreshtha aushadh* and *Vaidya* who treats the *Rogi* is the *Shreshtha Vaidya*.

Apamarga Tanduleeya adhyaya- The previous chapter *Deergham Jeeviteeya adhyaya* deals with *Panchakarma* applicable *Dravyas*. Few more useful for *Shodhana* are the mentioned in the *Apamarga Tanduleeya adhyaya. Shira* is a *Uttamanga* as it is a shelter for all *Indriyas*. If it is healthy entire body will remain healthy. *Nasa hi shirso dwaram*, so *Nasya* is effective in a *Shiro Roga. Apamarga* is a best *Dravya* for *Shiro virechan* and it is used in de-husked form i.e. seed of *Apamarga*. So, chapter named *Apamarga Tanduleeya adhyaya*. This chapter explain *Shiro virechana, Vamanartha, Virechanartha, Asthaapana basti, Anuvasana basti dravya*.

At first *Shiro virechana dravya* are mentioned which shows importance of *Shiras* in functioning of a body.

S.no	**Name of *Panchkarma***	***Dravya* Useful in *Panchkarma***	**Indications**
1	*Shirovirechana*	*Apamarga beeja Pippali*	*Shirogauravta, Shirashoola, Peenasa, Krumi, Apasmara, Ardhavabhedaka*
2	*Vamana*	*Madanphala, Madhuka, Nimba,* etc.	*Upastitha, Shleshma pitta, Amashaya ashraya vyadhi*
3	*Virechana*	*Trivrutta, Triphala,* etc.	*Pakwashaygat dosha*
4	*Asthapana Basti*	*Patala, Agnimantha*	*Udavarta, Vibandha*
5	*Anuvasana Basti*	*Patala*	*Vatahara*

Panchkarma has to be done in *Dosha* prominence after *Snehana* and *Shodhana*. Efficacy of treatment depends upon *Aushada matra* (i.e., dose of medicine) and *Kala* (time of administration). If the physician is able to apply in *Yukti* then only, he can get complete success. Different types of *Yavagu* prepared from different medicines cures various disorders. After elimination of *Doshas* in *Shodhana, Bala, Agni* gets reduced. Hence a proper administration of *Yavagu* is required for *Bala vardhana* to prevent sudden onset of indigestion and further complications.

Names of *Yavagu* and its indications

S.no	*Yavagu*	drugs	Indications
1	*Shoola-Nashaka Yavagu*	*Pippali, Pippalimoola, Chavya, Chitraka, Shunthi*	Digestive stimulant, relieves pain
2	*Pachani Grahani Yavagu*	*Dadim, Bilva, Changeri, Takra*	Improves digestion, treats *Grahani*
3	*Vataja Atisara Yavagu*	*Bilva, Agnimantha, Shyonaka, Patala, Gambhari*	Diarrhoea due to *Vata*
4	*Pittashleshmika Atisara Yavagu*	*Shalaparni, Bala, Bilva, Prishniparni*	Diarrhoea due to *Pitta* and *Kapha*
5	*Raktatisara-Ghni Peya*	*Sugandhabala, Blue lotus, Nagara, Prishniparni*	Bloody diarrhoea *(Raktatisara)*
6	*Amaatisara Peya*	*Ativisha, Nagara*	Diarrhoea due to *Ama*
7	*Mutrakricchra-Ghni Peya*	*Gokshura, Kantakari*	Painful urination *(Mutrakricchra)*
8	*Krimighni Yavagu*	*Vidanga, Pippalimoola, Shigru, Maricha*	Anti-parasitic
9	*Pipasa-Ghni Yavagu*	*Mridvika, Anantamoola, Laja, Pippali,* honey, *Nagara*	Relieves excessive thirst
10	*Visha Yavagu*	*Somaraji*	Antidote for poisoning
11	*Karshya Yavagu*	Juice of *Varaha* (wild boar) meat	Nourishing, helps in emaciation
12	*Karshani Yavagu*	*Gavedhuka*, honey	Promotes leanness, reduces fat
13	*Snehan Yavagu*	Sesame seeds	Promotes oleation
14	*Ruksha Yavagu*	*Kusha* roots, *Amla*	Induces dryness, removes oiliness
15	*Shwasa-Kasa-Ghni Yavagu*	*Dashamoola*	Treats cough, asthma, hiccups, excess *Kapha*
16	*Pakvashayagate Yavagu*	Rice, ghee, oil	Pain in the colon
17	*Rechaka Yavagu*	Leafy vegetables, meat, sesame, black gram	Promotes purgation
18	*Grahani Yavagu*	*Jambu* seeds, mango seeds, *Dadima, Bilva*	Astringent, used for *Grahani*
19	*Bhedana Yavagu*	*Yavakshara, Chitraka, Hingu, Amlavetas*	Induces purgation, relieves constipation
20	*Vatanuloma Yavagu*	*Haritaki, Pippalimoola, Nagara*	Regulates and pacifies *Vata*
21	*Ghrita-Vipada Yavagu*	Buttermilk	Indigestion due to ghee
22	*Taila-Vipada Yavagu*	Oil-cake, buttermilk	Indigestion due to oil
23	*Vishamajvara-Ghni Yavagu*	Cow meat	Irregular fevers *(Vishamajvara)*
24	*Kantharoga-Ghni Yavagu*	Barley, ghee, oil, *Pippali*, *Amalaki*	Diseases of the throat
25	*Shukravaha Srota Shoola Yavagu*	*Tamrachuda Rasa*	Pain in reproductive system channels
26	*Vrishya Prayoga Yavagu*	Ghee, milk, black gram	Aphrodisiac
27	*Meda Roga Yavagu*	*Upodika*, curd	Reduces obesity
28	*Kshudha Roga Yavagu*	Milk, cow meat juice, *Apamarga* seeds	Anorexia, improves digestion

Aragwadhadheeya Adhyaya: Treatment of *Sharirik Doshas* are of 3 types viz. *Antah parimarjan, Bahir parimarjan* and *Shastra pranidhan*. In *Apamarga Tanduleeya adhyaya* 28 *Yavagu* are described which are used as *Antahparimarjan. Aragwadhadheeya Adhyaya* explains about the *Bahir parimarjana*, which is called as *Lepa*. 32 *Lepa* are explained in this *Adhyaya. Aragwadha* is best drug for external application in *Kushta* as it is chronic and severe in nature.

S.No.	Name of *Lepa*	Ingredients	Indications
1	*Kushtar Argvadhadi Lepa*	*Argvadh, Tagar, Vasa, Guduchi, Madhukar, Haridra, Daru Haridra*	*Kushta*
2	*Kushtar Gandhavirojadi Lepa*	*Gandhaviroja, Devdaru, Khadir, Shal, Nimb, Vidanga, Karnikar*	*Kushta*
3	*Kushtar Bhurjagranthyadi Lepa*	*Bhurj Granthi, Lashun, Shirish, Tooth, Guggul, Shigu*	*Kushta*
4	*Kushtar Phanijjhakadi Lepa*	*Phanijjhaka, Indrajav, Saptaparn, Pilu, Kushta, Mallika Patra*	*Kushta*
5	*Kushtar Vachadi Lepa*	*Vacha, Nirundi, Trivrit, Bhallataka Mool, Bhallataka, Kasisa, Anjan*	*Kushta*
6	*Manahshiladi Lepa*	*Manahshila, Twak, Kushta, Lomash, Edgaj, Karanj, Bhurj Granthi, Karveer Mool*	*Kushta*
7	*Kushtadi Lepa*	*Kushta, Amrita, Patol, Nimb, Ashwagandha, Surdaru, Shigrudhnya*	*Kandu, Pidika*
8	*Kushtadi Lepa*	*Kushta, Daruhrida, Kasisa, Kampillak, Must, Lodhr, Sogandhik, Sarjaras, Vidang, Manashila, Karveer*	*Kandu, Pidika*
9	*Manahshiladi Lepa*	*Manahshila, Marich, Tail, Ark, Pay*	*Kushta*
10	*Tutthadi Lepa*	*Tutth, Vidang, Marich, Kushta, Lodhr, Manahshila*	*Kushta*
11	*Rasanjanadi Lepa*	*Rasanjan, Kapittha*	*Kushta*
12	*Karanjadi Lepa*	*Karanj, Kushta, Gomutra*	*Kushta*
13	*Haridradi Lepa*	*Haridra, Daruhridra, Ativisha, Sumanasa, Ptan, Pindar, Til Dhar*	*Kushta*
14	*Manahshiladi Lepa*	*Manahshila, Kushta, Karanj, Bhurj Granthi, Karveer Mool*	*Kushta*
15	*Koladi Lepa*	*Mash, Atasi, Kushta, Vacha, Shatahva, Yavchurn, Tail*	*Vat Vikara*
16	*Argvadhadi Lepa*	*Argvadh, Til, Tandul, Saptak, Gomutra, Kol, Kulatth*	*Kushta*
17	*Vat Vikara Har Lepa*	*Anup Matsya, Anup Amish*	*Vat Vikara*
18	*Gandhoushdi Lepa*	*Chatur Sneha, Dashmul, Gandhoushadi*	*Vat Vikara*
19	*Udarashool Shamaka Lepa*	*Yavchurn, Yavkshar, Amla*	*Udara Shool*
20	*Vat Vyadhi Shamaka Lepa*	*Kushta, Vacha, Yav Churn*	*Vat Vikara*
21	*Vat Raktahar Lepa*	*Madhu, Priyal, Ghrit, Vidari, Sitopala*	*Vat Rakt*
22	*Vat Raktahar Lepa*	*Rasna, Guduchi, Madhuk, Bala*	*Vat Rakt*
23	*Godhumadi Lepa*	*Ghrit, Godhum, Chagapayas*	*Poshan, Twak Vikara*
24	*Shirashool Nashak Natadi Lepa*	*Nat, Utpal, Chandan, Kushta*	*Shirashool*
25	*Shirashool Prapaundrikadi Lepa*	*Prapaundrik, Surdaru, Kushta, Ela, Kamal, Utpal, Loh, Chorak*	*Shirashool*
26	*Parshwashool Nashak Lepa*	*Rasna, Haridra, Nald, Devdaru, Sitopala, Jivantimool*	*Parshwa Shool*
27	*Dahashamaka Shaivaladi Lepa*	*Shaival, Padma, Utpal, Vetra, Trin, Mrinal, Chandan*	*Dah*

28	*Dahashamaka Sheetadi Lepa*	*Sheeta, Lata, Vets, Nalin, Durva, Erak*	*Dah*
29	*Sheetashamaka Lepa*	*Shailey, Ela, Agru, Kushta, Chandan, Twak, Nat, Surdaru*	*Dah, Twacha Shaman*
30	*Vishashamaka Lepa*	*Shirish, Sindhuvar*	*Vish Vikara*
31	*Twagdoshahar Lepa*	*Shirish, Ushir, Lodhr, Hem*	*Twacha Rog*
32	*Durgandhahar Pradeh*	*Patra, Ambu, Lodhr, Abhay, Chandan*	*Durgandh*

***Mahakashaya* and their indications**

Category	Herbs	Therapeutic Effects/used for
1. Jeevaniya	*Jeevak, Rishabhak, Meda, Mahameda, Kakoli, Kshira Kakoli*	*Jeevanavardhak, Balavardhak*
2. Brumhaniya	*Ikshu, Ikshumeda, Madhuk, Kshir, Ghrita*	*Pushtivardhak, Balikaran*
3. Lekhaniya	*Yav, Godhum, Mudga, Mas, Kulath*	*Sharir-Gauravta hara*
4. Bhedaniya	*Trivrit, Danti, Dravani, Chitrak*	*Bhedana*
5. Sandhaniya	*Madhuka, Madhuparni*	*Sandhan*
6. Deepaniya	*Pippali, Pippalimula*	*Deepana*
7. Balya	*Ashwagandha, Aindri*	*Balya*
8. Varnya	*Chandana, Sariva*	*Varnya*
9. Kanthya	*Pippali, Madhuka*	*Kantharoga*
10. Hrudya	*Amra, Lakucha*	*Hrudaya roga*
11. Truptighna	*Nagara, Chavya*	*Trupti*
12. Arshoghna	*Kutaja, Bilva*	*Arsharoga*
13. Kushtaghna	*Khadir, Arjun, Haridra*	*Kushta Nashak*
14. Kandughna	*Chandana, Nalad*	*Kanduroga*
15. Krimighna	*Maricha, Vidanga*	*Krumiroga hara*
16. Vishaghna	*Haridra, manjishta*	*Vishaghna*
17. Stanyajanana	*Darbha, Shali*	*Stanyajanana*
18. Stanyashodhana	*Patha, Mahaoushadi*	*Stanyashodhana*
19. Shukrajanana	*Jivaka, Rishabhaka*	*Shukrajanana*
20. Shukrashodhana	*Kushta, Katphala*	*Shukrashodhana*
21. Snehopaga	*Mrudvika, Madhuka*	*Snehana*
22. Swedopaga	*Shobhanjana, Eranda*	*Swedana*
23.Vamanopaga	*Madhu, Madhuka*	*Vamana*
24. Virechanopaga	*Draksha, Kashmarya*	*Virechana*
25. Asthapanopaga	*Trivruta, Bilva*	*Asthapana Basti*
26. Anuvasanopaga	*Rasna, Surdaru*	*Anuvasana Basti*
27. Shirovirechanopaga	*Jyotishmati, Pippali*	*Shirovirechana*
28. Chardi nigrhana	*Jambu, Amrapallav*	*Chardi nigrhana*
29. Trushna nigrahana	*Nagar, Dhanyaka*	*Trushna nigrahana*
30. Hikka nigrahana	*Shati, Kantakari*	*Hikka nigrahana*
31. Purisha sangrahniya	*Priyangu, Ananta*	*Purisha sangrahan*
32. Purisha virajniya	*Jambu, Shallaki*	*Purisha viranjana*

33. Mutra sangrahniya	*Jambu, Amra*	*Mutra sangrahan*
34. Mutra virajniya	*Padma, Utpala*	*Mutra viranjana*
35. Mutra virechaniya	*Shwadamshtra*	*Mutra virechana*
36. Kasahara	*Draksha, Abhaya*	*Kasa*
37. Shwashara	*Shati, Pushkarmula*	*Shwasa*
38. Shwayathu hara	*Patala, Agnimantha*	*Shwayathu hara*
39. Jwarahara	*Sariva, Sharkara*	*Jwarahara*
40. Shramahara	*Draksha, Kharjura*	*Shramahara*
41. Dahaprashamana	*Laja, Chandana*	*Dahaprashamana*
42. Shitaprashamniya	*Tagara, Agaru*	*Shita prashamana*
43. Udardaprashamaniya	*Priyala, Arjuna*	*Udarda prashamana*
44. Angamarda prashamaniya	*Vidarigandha, Prushnaparni*	*Angamarda prashamana*
45. Shula Prashamaniya	*Pippalimula, Pippali*	*Shula Prashamana*
46. Shonitsthapana	*Madhu, Madhuka*	*Shonit sthapana*
47. Vedana sthapana	*Shal, Katphala*	*Vedana sthapana*
48. Sajnasthapana	*Hingu, Vacha*	*Sajnasthapana*
49. Pradnyasthapana	*Bramhi, Shiva*	*Pradnyasthapana*
50. Vayasthapana	*Amruta, Abhaya*	*Vayasthapana*

CONCLUSION

Methodology of a *Charaka Samhita* provides a framework for understanding complex concepts in Ayurveda and helps to fulfil the aim of Ayurveda. The *Bheshaja Chatushka* helps the practitioners to develop a holistic approach to diagnosis and treatment. Ayurvedic practitioners can create personalized treatment plans that address the physical, mental, and spiritual aspects of individuals. The *Bheshaja Chatuṣhka* of *Charaka Saṃhita* serves as a foundational pillar for understanding the science of therapeutics in Ayurveda. Through a detailed exposition of drug properties, selection criteria, combinations, and modes of administration, Acharya Charaka establishes the essential principles necessary for effective treatment. This not only highlights the significance of individual drugs but also the art of rational formulation, emphasizing the dynamic relationship between the physician's intellect, patient's constitution, disease nature, and medicine. In today's context, these timeless guidelines continue to inspire personalized and holistic approaches to healthcare. Thus, the *Bheṣaja Chatuṣka* remains a living testimony to the scientific vision embedded within the classical Ayurvedic tradition.

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